1: Nimuendaju E-5 (1929-1936) 1946 SO8 Timbira SO8

ceived a blade as a surface find from Krĩkatí territory. Several Western Gaviões specimens have been published; still another, reputedly Krahõ', departs so widely from all other Timbira equivalents in its decoration that I am inclined to doubt the provenience assigned to it."[80]

In my day the anchor axes did not linger even in ceremonial usage. I obtained my Rąmkõ'kamekra sample from an aged Indian woman reckoned my "aunt," but who was nevertheless censured by her other relatives for giving it to me. She had had it in custody since the death of its last owner, her brother Krąmpą'n. Of an afternoon or evening he was said to have occasionally held it in the plaza while singing "Yẽ̃ heyõ kąire yẽ̃ẽ!," as well as the names of his ancestors. He had obtained the weapon from his uncle, Mąyapíri, a great warrior who is supposed to have used it in actual combat.

Slayer's seclusion.—The slayer of an enemy is called hukanã'ra (persevere; ankanã', persevere, imperative), or hąprẽ' (brave one). Directly after the killing he paints himself with charcoal and draws a broad red stripe across his mouth. As soon as he gets back to the village he goes into a month's retreat, during which period he sits on a special little platform bed and may neither laugh nor wash himself. His sustenance is restricted to roasted maize. At the close of his seclusion his mother or sister prepares manioc paste and his maternal uncle goes hunting, the flesh of the game killed providing material for three meat pies nearly a meter in diameter. The killer takes a bath and is decorated with falcon down. After the usual afternoon log race a youth brings firewood to the plaza and kindles a fire, near which the men, led by a precentor, sing the same song characteristic of the hõkrowatiyõ ceremony of the pepyé initiation (p. 198 f.). The decorated slayer steps among them and shouts a statement about his exploit. Before sunset the solemnity is over.

On the following morning the three pies are deposited on the boulevard in front of the slayer's maternal home. Admonished by the elders seated in the plaza to go through the whole procedure in proper fashion, the killer slowly advances toward the pies. Making the sign of a deer with the index and middle fingers of his uplifted hands, he imitates the snort of a shy deer. Thus he leaps over the food and proceeds toward the councilors, to whom he presents himself. These then have the pies fetched and divide them up among themselves.

Treaties and alliances.—Formal treaties and alliances occurred both between Timbira groups and between such and Neobrazilians. To be sure, Ribeiro, supported in this by Pohl, expresses a very derogatory opinion as to the value of such agreements:

> Sua inclinação para o roubo estranho é por tal forma excessiva que rompe toda a alliança logo que possam furtar uns poucos de pregos velhos.
>
> (Their inclination to rob outsiders is so extreme that they break any treaty as soon as they have a chance to steal a few old nails.)[81]

However, Ribeiro himself describes several instances in which a solemnly concluded pact was ruptured on trifling pretexts not by the Indians, but by the Neobrazilians. In 1815 he witnessed the entrance of from five to six hundred Põrekamekra into São Pedro de Alcantara in order to make peace:

> ... ás sete horas da manhã, entraram desarmados na povoação formando cada sexo uma columna que marchavam parallelas entre si, e á testa dellas vinha o seu chefe maioral chamado Cocrit, homem com 50 annos de edade, muito respeitado entre os seus, e de uma conducta tal, nesta administração que não parecia um barbaro selvagem. ... Traziam elles todos uns ramos verdes nas mãos,

[80] Nimuendajú, The Apinayé, 69 f., 126–128; Rydén, Brazilian Anchor Axes, figs. 3 E, 6 C, 6 F; Simões da Silva, Machado crescente.

[81] Ribeiro, Memoria, § 20. Pohl, *supra*.